shops to supply her with goods, but took a special pride in buying each product from the town where the best quality of it was manufactured. She could do this either by my father's being posted within its district, by going there on a pagoda-visiting expedition, or by having relatives posted there; and a survey of all the household possessions I can remember makes a cross-section of Burmese crafts. All our blankets were Burmese *saungs*, good stoutly woven cotton pieces, about 7 feet long and 4½ feet wide. We had single ones of red, black and yellow stripes which looked very bright and barbaric; they came from the Chin Hills. We used these in the hotter months. During the colder months we used thicker *ok-saungs* which we got from Pakokku; they were 14 feet long and used doubled, with a fringe at both ends. These were woven very strong and white, with bold red stripes on them in pleasing combinations. All these saungs washed more and more beautiful to our childish eyes. My mother had a big collection of them in wooden chests and some of them have lasted 30 years and are still beautiful.

She was also very jealous of her collection of *hpyas*, mats for sleeping or sitting on, woven closely of the fibres of a reed called *thabaw*, or, finer still, of the outer skin of a grass-like plant, the *thin*. These light and flexible mats or *thinbyu* came from Laymyethna, "The Town of Four Faces". They were equally smooth on both sides and had velvet borders piped on, broad at one end and narrower at the other, to distinguish the head end for nobler use, and to be sure of always resting the feet on the same ignoble end. We had them in big sizes for the beds and for afternoon naps on the verandah, and smaller sizes for prayers and for visitors to sit on. My mother kept them in rolls, five or six rolled together according to quality, covered with a cylinder of ticking and stood end up along her dressing-room.

Although we used imported crockery for the table we could not do without Burmese pottery for other purposes. Water-pots and goblets of light pottery from Twante, near Rangoon, were necessary to keep the water cool. There must be special pots for the altar water, for washing faces, for drinking water (in which pot, however, we kept a sand filter bought from Rangoon), and goblets in all bedrooms. For baths we had big black voluminous jars from Upper Burma, of a less porous pottery with a salt glaze on it, about 30 inches high and wide-mouthed. Smaller ones like these were kept for pickling mangoes and other green fruits. In the kitchen also, the modern aluminium pots would not do for such purposes as cooking acid leaves and fish curry that had tamarind in it; an earthen pot was always used for *chimbaung*, roselle leaves. Moreover, the *salaungbon*, or cover, of an earthern pot can always be used for baking fish paste, a daily

2:Scott G-5 (1870's-1909)1910 AP1 Burma
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strongly-flavoured nga-pi, without which no Burman would consider his meal complete. Sometimes the big, fierce-stinging kā-gyin, a species of red ant, is used along with this fish paste, sometimes it is fried in oil by itself. As may be imagined, they have an acid and decidedly pungent flavour about them. Roasted turtle's and iguana's eggs, dried fish, and fried ginger are gourmand's adjuncts. There is a particular objection to the smell of cookery, and when anything is fried in oil, or prepared so as to produce a strong savour, it is always done to leeward of the house, and where the fumes may not reach any other dwelling. Such smells are believed to be very productive of fever. Nothing is ever drunk at meals, but each one, when he has finished, goes to the earthenware jar full of water which stands in a corner of the verandah, and rinses out his mouth. It is a lamentable fact that many Burmans in the low country now drink beer and spirits, but this is never done at meals nor in the house, where, indeed, the wife would not allow it. It is deplorable, because it is drinking for the sake of drinking, and is never done in moderation. The tippling Burman goes to the "toddy-shop" for his liquor, and he does not know when to stop. Brandy of the fiery description known to the British soldier as "fixed bayonets," or "chain-shot," is often drunk, but the usual tipple is "Old Tom." A particularly heady mixture of this with cheap beer is affected by confirmed topers. It is contrary to the national religion, and it does not suit the national temperament.

After meals every one smokes—men, women, and children. Facetious people have declared that Burman babies blow a cloud while they are still at the breast. This is inaccurate. They never indulge till they are able to walk without needing the assistance of their hands, but their mothers give them whiffs long before that. The ordinary Burman cheroot is very mild and has really very little tobacco in it. The full-flavoured article to be seen occasionally in London shops is manufactured entirely for English residents. The se paw-leip, the cigar for home consumption, commonly known as the green cheroot, is very large, from six to eight inches long and about an inch in diameter at one end, tapering to slightly less at the other.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
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135. SEWING CLOTH.

surface water. In some parts of the country the water is brackish. Shallow tanks with built-up earthen borders are made to store the rain-water for drinking, and, unlike the tanks in India, these are kept free from contamination. There is always a separate stand for the pots of drinking-water, either in the house itself, or within reaching distance, with a roof of its own. The domestic shrine and flower-stand (*nyaung ye-ô zin*) is frequently associated with the water-stand. Apart from the advantage of keeping away the drip the isolation of the water-stand is so marked as to suggest a religious intention—possibly of forgotten animistic import—in addition to the obvious one of a boon to the traveller, in virtue of which the water-stand is frequently decorated in the Buddhistic religious style (No. 158). As already noted, dwelling-houses are not fit places for images of the Buddha, but only temples. In the houses, the Buddha is venerated by keeping his sacred tree green in the flower-vases on the *nyaung ye-ô zin*, which is often richly decorated. The shrine takes its name from the *ficus*, but the plants actually used are such as keep green longest in the shade, especially the aloe (*môt*). The observance has very possibly been transferred from a pre-buddhistic one (No. 157).

The native method of getting fire is shown in No. 141. Except in the great plains, there is enough waste land about the settlements, bearing trees and scrub where dry faggots may be collected. Logs of dry timber are dragged in, and firewood for cooking split off as required, or billets are carted in and stored against the rainy season. In the cold season, fires are often made on the ground in front of the houses, for the inmates to sit around. But in general,

136. VILLAGE WELL.

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137. CARRYING HOME THE WATER-POTS.

fuel is required only for cooking and in manufactures.

Rice is the staple of every meal, except in the dry zone. The millet and sorghum which there take the place of rice are cooked in the same way but need longer boiling. "A rice-boiling" (*ta-ò-dyét*) is the common phrase for an interval of about twenty minutes. After washing in several waters, rice is put to boil in an earthen pot with enough water to cover it, and boiled till the grains are quite clear. The rice-water is poured off, and the rice is put back on the fire to steam. Rice is cooked fresh for every meal and is eaten hot. A relish is made to eat with the rice, consisting of a watery stew of fresh greens or of pulse. The fat used is sesamum oil (*hnan-zí*). This curry is seasoned with turmeric (*samòn*), capsicum (*ngayòthí*—chilli), and either salt-fish or *ngapí* (p. 92). Fresh fish, prawns, or meat are added if available. In default of cultivated vegetables, wild greens of all sorts, bamboo-shoots and sprouting leaves, are used. Pickles of lime and other fruits are used as separate relishes. There are two meals in the day, both of the same nature. The morning meal is eaten at about nine o'clock, the other before dark. Meals are taken by the household in common. The housewife or daughter gets mats ready in the *kyaundàing* and places in the centre a *hpat*—a large, deep, wooden platter, lacquered red—into which she turns out the cooked rice (*tamìn*). In the middle of the rice is set a bowl with the curry and a spoon. The family squat round the *hpat*, or if a large household round several

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138. STAND FOR THE DRINKING-WATER.

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Having made her evening toilet

146. TEA (LEPPEYYE).

the girl takes some light work, such as cotton to roll for the wheel for the hour of *lubyô-hlè*, as the dusk of evening is called, literally, the time of the "bachelors' round." The young men are expected to make short calls only, so as not to keep the old people up late. By "old men's sleeping time," as the hour after the short twilight is called, they must have left, so as to relieve the duenna, who, if not in sight, is always in waiting for the girls to come up into the house for the night. Courtship has quite a language of its own in which the suitor needs to be proficient. Young people of fashion are referred to as *kàla-thá, kàla-thamî*—lads and girls "of the period," who cultivate smartness in their speech, bearing and dress. The suitor brings presents of flowers and fruit and ornaments. Oranges, expensively stored one by one, long past the season, are for this sole purpose. Carved

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147. BELLE AT HER TOILET.

148. VILLAGE BELLE.

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187. DOMESTIC FLOWER-STAND
INYAING-YE-O, pp. 6, 62.

one, no disability of a practical kind exists for her. But it is the aspiration of every woman to transmigrate as a man in the next phase of existence (*kawa*, p. 43). As the state of a man is thought a more desirable one, so it is inferred that her life in the previous incarnation has brought the woman's state upon her. How deep and tender is the poetry which the idea of transmigration weaves into the life of the Buddhist may be judged from the example at the close of Chapter XXIII. of *The Soul of a People*. Orphans are adopted by relatives, and in default of such, never fail to find foster-parents. The division of labour between the sexes is the common one of out-door and in-door. Wherever circumstances permit, women are relieved of hardship; the sheltered places in boats and carts belong to the women and children. The great middle zone of commerce is neutral; women embark in wholesale trade, besides transacting the bulk of the retail trade. In certain localities women do the lighter part of the out-door work, and in the poorer districts of the dry zone they share in the heavy labour. Women are accorded precedence among men according to the standing they have acquired by marriage or by their independent efforts. The *Kyaungmā*—the woman who has founded and who supports a school—enjoys a deference on all sides proportioned to the munificence of her gift. Women mix freely among men but are never jostled by them. At great gatherings men and women group apart. The Burman women are smart at repartee, and hold their own in the perpetual banter that goes on between the sexes.

188. WAYSIDE WATER-STAND IN THE CITY
pp. 21, 62.